



NASHVILLE — Cal Shiver, artist-designer in the Baptist Sunday School Board's art department, begins with simple parts of a manger scene in pencil sketches before doing a final sketch in preparation for the final version.

BP photo by Jim Veneman



What did things look like in days of Bible?

By Frank Wm. White

NASHVILLE, Tenn. (BP) — For many Southern Baptists, vivid mental images of scenes from the Bible are based on teaching pictures and illustrations from childhood Sunday School classes.

Making those pictures as historically and biblically accurate as possible is a primary goal of the art department of the Southern Baptist Sunday School Board.

For the last six years, art department personnel have stepped up efforts at researching details to ensure the accuracy of their work. That quest has led to visits to museums in London, Berlin and throughout the United States as well as trips to historic sites in the Holy Land.

Artist-designers call the photo and slide collection developed from those trips the "million dollar file." Its 19,000-plus photos would cost more than \$1 million to purchase, says Jerry Ross, art department director.

A 10-volume cross-reference index describes the artifacts illustrated in the photos. With the index, the collection becomes a valuable tool for illustrators depicting scenes from the Bible. An additional 15 volumes of research material document historical data to aid artists in their work.

"This may be the only collection of research that provides a Bible commentary from an illustration standpoint," notes Jean Bowman, master

artist designer, who has compiled the research materials.

Commentators generally do not deal with what people looked like, what they wore or what buildings or places looked like, she points out. But artists need that information.

The research has been more involved than expected, Ross explains. "We realized after it took three years to complete research for six Bible stories that this was a long-term project."

Paula Savage, master artist designer who is responsible for art for Biblical Illustrator magazine, likens the project to unraveling a mystery.

"Once you get started on it, you find more things to investigate," she says.

One museum visit will provide answers to some questions but those questions lead to others, she explains.

But sometimes research shows things as different from images people grew up with. Things like the length or color of Jesus' robe and the length of his hair have been developed as definite images based on tradition. For example, in the dusty desert of the Holy Land, research indicates Jesus likely did not wear a robe that dragged the ground.

"People have taken the concept of the risen Christ in a flowing white robe and applied that to his whole life," Ross notes.

Frank Wm. White writes for the Sunday School Board.

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The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

Thursday, January 29, 1987

Argentine doctor team heals more than body

By Marty Croll

NEUQUEN, Argentina (BP) — Colleagues looked upon Roberto Bisonni as a hero after he and the emergency room doctors he supervised saved a farm worker from sure death several years ago. But the excitement of success lasted only a short time for the Argentine Baptist physician.

The farm worker had come to the hospital after falling drunk underneath a rolling tractor wheel. After extensive treatment and a long recovery, he walked out of the hospital smiling and thanking his doctors.

A week later, drunk again, he stepped in front of a truck. This time he was killed.

"The surgeon who had operated on him asked me, 'Why did we do so much work? What did we save him from?'" Bisonni remembers. "It showed me how insignificant health and sickness are compared to eternity."

Bisonni felt God was urging him to abandon a solid government job and start a total ministry — to heal the soul as well as the body. What emerged was a health program based on two services Bisonni says are somewhat foreign to Argentines: family-practice medicine and paramedic ambulance services.

Bisonni and a team of four young doctors run Argentina's first and only ambulance service now, with 40 intensively trained volunteer paramedics who respond to needs anywhere in the city within four minutes.

At 21, in medical school and searching for meaning, he had attended an evangelical camp, where he came to know Jesus Christ personally and met

the woman he later married. Eventually he became chief of emergency services at the government hospital here, working with good equipment and making a good salary.

"But I began to feel the Lord leading me to leave. So I told him if that were the case, to send me three good doctors I could train as family doctors. I also gave him a time limit — I said six months," he recounts.

Not three, but four doctors came to Bisonni after he made that decision.

All of them had quit other medical training because they believed God was leading them into a personal practice where they could tell whole families about Jesus Christ.

The earliest boost to the practice came when the team received an ambulance from an Argentine man who had planned to start a medical program for Indians outside the city. "It wasn't difficult to see where the Lord was leading," says Bisonni. "We looked around, and we had an ambulance, an ex-chief of an emergency room, some young doctors, and a city of 150,000 with great needs." The physicians began training young people to be volunteers for paramedic ambulance crews.

But to Bisonni the success of the program lies not in physical healing it has helped bring about or recognition it has gained. He measures success in the lives of people like a 50-year-old paraplegic woman brought to the team's 11-bed hospital last February with an apparent heart attack.

Hostility was written all over her. After treating her, physicians talked

with her about Jesus. But she hardened her heart, Bisonni says. As the day wore on, she constantly demanded service from the nurses and complained to her husband and anyone else who came near.

"One doctor in the group asked her why she did not accept the Lord," Bisonni reports. "She said, 'I'm living in hell now, and I might as well die and go on in hell. And the sooner the better.'

Minutes later as physicians worked with another patient, the woman's heart stopped beating. With little hope — but acting out of routine — paramedics massaged her chest for 20 minutes. Just as they were about to give up, her heart began to beat.

Oddly, no brain damage had resulted, and by afternoon the woman was fully recovered and back to fighting and complaining, Bisonni says. "But I asked myself, 'Why did the Lord bring her back to life?' I visited her that night, feeling new opportunity to speak to her about the Lord." But she would not listen.

Leaving for home, Bisonni told the physician in charge to press upon her the need for accepting Jesus as her savior.

At 2 a.m., Bisonni answered a telephone call from the resident physician at the hospital. The woman had just died from an irreversible hemorrhage.

But minutes before, in apparently good condition, she had admitted she really did need God after all and prayed to accept him. For what might have been the only time in her life, she had experienced peace.

Editorials . . . by Don McGregor

The Genesis Commission

What is the meaning of the missions organization, the Genesis Commission, that has been started by a group based in Texas? "All I know is what I read in the papers," and that is made up of the official statements for public consumption. Is there something else? Who knows other than the folks who are putting the new missions board together.

First off, let it be noted that the group is free to do this sort of thing if it so desires. For a long time being a Southern Baptist was sort of like going to a cafeteria. There were a number of programs and projects available, but the searcher was free to choose those that he felt were suited to his needs. Later the atmosphere changed to determine that only those who followed the Southern Baptist line totally were true Southern Baptists.

This is not to suggest that any church should adopt the cafeteria approach in its outreach beyond itself. It is to say that Southern Baptists have no way to enforce 100 percent participation.

So there is no reason to say that the group, led by Paul Pressler and Paige Patterson, made a mistake when it initiated a new missions agency.

But what are they really trying to accomplish? We have two fine mission boards. Both of them have sizeable representation from the fundamentalist faction. Missionaries from these boards have been working all over the

world for many years and are highly regarded. Overseas they are winning more converts percentage-wise by their efforts by far than we are in the homeland.

Members of the new missions agency insist that it is not their aim to be competitive with the Foreign Mission Board or the Home Mission Board. It is to be hoped that such a resolve will remain intact.

And so it might. The new group does not intend to appoint many missionaries, if any. Their stated purposes are to use national ministers on the fields where they will be working and to underwrite the churches that will be established in the early years of existence. They plan to scout the national seminaries and find the brightest prospects and establish new churches using these recent graduates.

And here is where the danger lies, if there is danger to be expected. That would mean that there would be Southern Baptist oriented missions efforts being carried on by two different groups of people and, to a degree, by two different methods. One group would be financed by the "official" Foreign Mission Board and would be subject somewhat to that board's policies, which have been fashioned over many years of trial and error. The other group would be independent. They would be carrying on their work in whatever fashion they chose

unless they happened to get at odds with the financing body.

The aim of the Genesis Commission is to establish churches. They plan to do nothing else. Since the Foreign Mission Board has a much broader scope than that, it could be possible that the two groups could work together in harmony.

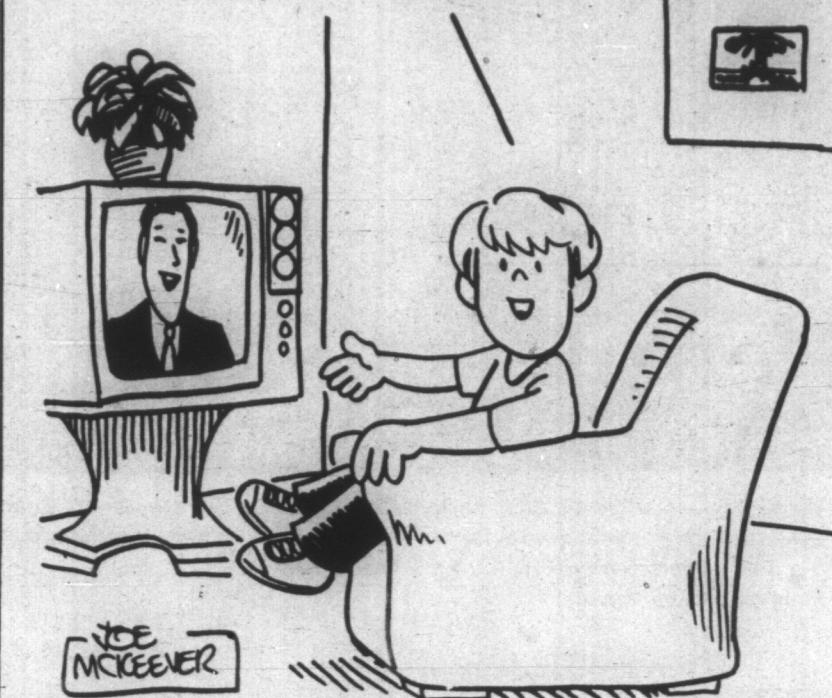
The Foreign Mission Board, however, is using national pastors and starting new churches also.

Knowing human tendencies to some degree, it is easy to imagine that the national pastors of the churches related to the different groups could become jealous and competitive. Hopefully not.

Then another danger would be that money for the Genesis Commission to establish new churches in foreign nations, principally Mexico for the present, would have to come from somewhere. Would it be siphoned off of funds that would have been provided for the Foreign Mission Board? That could happen without the Genesis Commission knowing it.

It is true that some of the programs of the Foreign Mission Board are augmented by organized groups outside of the board. Mississippi's own Owen Cooper was very heavily involved in such efforts. He started churches, however, where the Foreign Mission Board could not. His agricultural missions efforts were designed to help Southern Baptist agricultural mis-

"I COULD BE A MISSIONARY TO JAPAN — I ALREADY KNOW THE LANGUAGE: YAMAHA, SONY, HONDA, HITACHI, AND GODZILLA!"



sionaries rather than establishing separate efforts.

Some of the more conservative among us have been concerned because the Foreign Mission Board insists on at least a year at a Southern Baptist seminary as a prerequisite for appointment as a missionary. This is good stewardship, however; for if that were not the case, the door would be opened for appointments of the graduates of any seminary. And that could lead to the very chaos that the fundamental group says it is seeking to deal with.

That concern must not be the cause

of the initiation of the Genesis Commission, however, for the organizers say they don't intend to appoint missionaries but rather to use nationals in order to conserve funds. And it just seems to make sense that if Southern Baptist funds are to be used to finance Southern Baptist mission efforts, the people who carry out the work should have some exposure to a Southern Baptist seminary.

So what is the meaning of the Genesis Commission? "All I know is what I read in the papers." Hopefully it will turn out to be a fine asset in Southern Baptist witnessing efforts.

Guest opinion . . . The Mississippi Mission

Our Baptist colleges: one person's evaluation

By Chester E. Swor

In the fall of 1925, 61 years ago as these lines are being written, my college years began as I entered Mississippi College. Even then, as this appraisal will indicate, the college had remarkable academic strength and a wholesome Christian atmosphere and, in my judgment, stands today as one of the strongest, best balanced, church-related colleges in America.

At the time of my entering college both Blue Mountain College and Woman's College, now William Carey College, accepted only young women students. Therefore, my choice of Mississippi College, at that time largely for young men, did not imply a feeling that Mississippi College was superior. What I am about to say concerning our splendid Clinton institution could be said as well about our colleges in Blue Mountain and Hattiesburg.

To capsule my appreciation and admiration for Mississippi College, I can say that the academic and spiritual

contribution of the college to my life was superbly well-balanced, timeless, and life enriching. In my four undergraduate years there I was splendidly prepared for graduate and professional schools; and to this day, as I approach my 80th birthday, I draw strength from my student days there constantly. In each of the graduate schools in which I studied, I was pleased and even excited to discover that the academic excellence of Mississippi College was known; and I was grateful that the challenge of graduate and professional requirements were well within the scope of my preparation in Mississippi College.

Although the college was small during my undergraduate years — 500 students with less than 25 full-time faculty members, a large percentage of the faculty had earned doctorates, the library resources were adequate, and the curriculum and facilities for the sciences were outstanding. Even then, Mississippi College was one of

the nation's outstanding small colleges in preparing students for graduate degrees in the sciences and in medicine. One premed student in my undergraduate years later became president of the American

Medical Association.

All of these areas of strength have grown inspiring through the years as the enrollment has grown and as multiple new professional careers have necessitated the need of cur-

riculum and resources for excellent undergraduate preparation. Curriculum, faculty personnel, buildings, equipment, and much richer learning resources have increased to meet the

(Continued on page 4)

Jai alai has Senate hearing

By Paul Jones

Jai alai came to town. Jai alai (pronounced hi-lie) was given a hearing by the 1987 legislature as they considered Senate Bills 2282 and 2283. Jai alai made great promises to Mississippians as a means of solving our financial problems.

Jai alai is a game developed in the Basque region of Spain which is played in specially designed arenas called frontons. The purpose is not sport but gambling and is one of the gambling cartels' most insidious and

easily compromised forms of parimutuel wagering.

Austin McGuigan, former Chief State's Attorney (Attorney General) for the state of Connecticut, prosecuted a jai alai fixing case in 1978, "and found out, much to my chagrin, that they were fixing the games in most of the frontons of the state." It is another blatant attempt by advocates of special interest to compromise the moral fiber of the state. Jai alai has come to town in SB 2282

and SB 2283. The Mississippi legislature needs to know that Mississippi Baptists want this and all other forms of gambling kept out of our state. You can let your legislators know your opinion by calling them at the State Capitol at 948-7321 and writing them at Box 1018, Jackson, MS 39205. Mississippi does not need jai alai and the problems which it would bring.

Paul Jones is executive director, Christian Action Commission.

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The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, January 29, 1987

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Fact finders

People speak their piece on Joint Committee value

By Dan Martin

NASHVILLE, Tenn. (BP) — Witnesses lauded and censured the Baptist Joint Committee on Public Affairs during hearings by a special fact-finding committee in late January.

The hearings were conducted by a nine-member committee appointed in September by the Southern Baptist Convention Executive Committee to study the relationship between the denomination and the BJC, a 50-year-old religious liberty advocacy organization composed of representatives of nine Baptist bodies in the United States and Canada.

The committee was appointed after an effort was made during the 1986 annual meeting of the SBC to sever the ties between the two organizations and establish "an exclusive Southern Baptist presence" in the nation's capital.

The man who made the motion, M.G. (Dan) Daniels of Mobile, Ala., was one of the 22 persons who offered testimony during the two-day meeting.

Prayer amendment

Daniels' criticism of the BJC centered around its opposition to a proposed Prayer Amendment to the U.S. Constitution, which Daniels said "is a matter which determines whether the nation stands or falls."

"I will give them (the BJC) full credit for the good they have done, but these things (the Prayer Amendment) can make or break America," he said.

Daniels also said Southern Baptists "are sending the wrong message through the Baptist Joint Committee."

In addition to Daniels, 21 people gave testimony, 15 in support of the work of the Baptist Joint Committee and six in opposition to it.

Some who testified say they wish to keep the relationship and the funding intact, and praised the BJC for its work in such matters as Equal Access legislation, opposition to an ambassador to the Vatican, clarifying Internal Revenue Service interpretations of "integrated auxiliaries" of churches, ministerial housing, and the double taxing of missionaries.

Bill O'Brien, executive vice president of the Southern Baptist Foreign Mission Board, commended the BJC helping more than 3,700 foreign missionaries in reference to the overseas earned income tax matter.

O'Brien said the expert help provided by the committee in clarifying the

issue of double taxation of missionaries had saved Southern Baptists "about a million and a half dollars a year, more than triple the amount the SBC invests in the Baptist Joint Committee."

Others, such as Daniels, suggested a complete severing of ties.

One at-large SBC representative on the BJC, Albert Lee Smith, a former U.S. Congressman, now an insurance executive in Birmingham, Ala., promoted a complete break between the two organizations.

Smith was critical of the BJC's opposition to the Prayer Amendment, but was more critical of Executive Director James Dunn's participation in People for the American Way, an organization founded by television producer Norman Lear to promote First Amendment issues.

Dunn participated in PAW for three years (1981-84) as a director, but declined to serve a second term after criticism developed toward the organization and its founder.

Smith said the views of Southern Baptists "are not being represented by the BJC, and added the SBC "is too big and too influential to have our voice diluted by participation in the BJC. We are the largest Protestant denomination and we ought to have a separate office (in Washington)."

Two other witnesses, both of whom support the Baptist Joint Committee, told of help provided by the BJC and estimated the worth of such services.

Jones testifies

Paul Jones, executive director of the Christian Action Commission of the Mississippi Baptist Convention, said he estimates the services provided to Mississippi Baptists by the BJC in providing research and information on issues of importance to his state amount to about \$12,000 per year.

Jones also expressed concern that, if Southern Baptists sever relations, "people like me will have no place to go for the kind of research and information provided by Baptist Joint Committee files." He added he fears it would take several years for Southern Baptists to develop the kind of files maintained by the BJC, thus creating a "gap."

Grace Langley, a homemaker and pastor's wife from Huntsville, Ala., told committee members the work of the BJC to restore the ministerial housing allowance tax relief has "saved my family \$6,000 per year."

She told the committee she had

come to "commend the Baptist Joint Committee as heartily and thoroughly as possible," and, when asked what changes she would make, suggested giving "more money and more staff" to the Washington based organization.

Another witness, Richard Land, vice president of Criswell Center for Biblical Studies in Dallas, who will soon become a special assistant to the Governor of Texas, Bill Clements, suggested retaining the relationship, but on a reduced financial level.

He said Southern Baptists "ought not be a major contributor to any organization that is not fully accountable to the people of the SBC."

"The Executive Committee ought to consider trying to work out a way we can retain membership in the Baptist Joint Committee but also establish our own office in Washington," he said.

The chairman of the SBC Public Affairs Committee, Sam Currin of Raleigh, N.C., said he favors the

(Continued on page 4)

Committee members comment

James Yates, vice chairman of the fact-finding committee for the BJC and pastor of First Church, Yazoo City, told the *Baptist Record* after the testimony gathering that the committee had agreed to speak officially through their chairman, Gary Young of Phoenix.

"I'm reluctant to comment on any conclusions it (the meeting) might lead me to," said Yates.

Yates said it was helpful to listen to people who came on their own to offer testimony. "It was quite revealing and there were really no surprises," said Yates.

Young, pastor of First Southern Church, Phoenix, told *Baptist Press* he believes the facts gathered by the committee help the group "make progress toward possible solutions," but added, "We have not yet begun to formulate those solutions."

The diversity of opinion expressed, however, "points up the immense difficulty of our task," he said.

"All of this makes me believe (Continued on page 6)

Ev./Bible Conference begins Feb. 2 in Jackson

Four messages tagged as Bible studies and five labeled as messages will be presented during the annual Mississippi Baptist Evangelism Bible Conference set for Feb. 2-4 at Calvary Baptist Church, Jackson. The program begins at 6:45 p.m., Feb. 2, and concludes at 11:10 a.m., Feb. 4.

Bible study leaders include Barry Landrum speaking twice, and Jim Henry and Jerry Young also speaking. Landrum is pastor of First Church, Pasadena. Jim Henry is pastor of First Church, Orlando. And Young is pastor of New Hope Church, Jackson.

Delivering sermons during the program will be Stuart Brisco, Jim Ponder, and Henry. Brisco is pastor of Elmbrook Church, Waukesha, Wisc. And Ponder is an evangelist based in Jacksonville.

The program includes a series of Bible conferences dealing with such topics as salvation, witnessing, the cults, and prayer.

Convention president Frank Gunn

of Biloxi, will deliver a testimony en titled "Every Christian a Witness." Other testimonies will be by Jerry Swimmer, Joe Eliot, and Molly Fairchild. Musicians include W. E. Rainey Hattiesburg; Myrna Loy Hedgepeth Jackson; Tommy Randol, Biloxi; Kathryn Barfield, Yazoo City; Sheldon Gooch, First Church Choir Canton; Clint and Jarvis Rose Nichols, Picayune; Church Choir, Calvary, Jackson; Ladies' Quartet Flowood Church; Verna Lee Jackson; Nell Middleton, Winona; Phillip Willis, Baton Rouge; Elaine Pounds, Picayune; John Yates, Jackson; Bill and Denise Riley, Brandon; Men's Quartet, Alta Woods, Jackson; Mixed Quartet, Flora Church; and a music and drama team from across Mississippi.

At the keyboards will be Dot Pray, Jackson; Irene Martin, Harperville; Ed Sudduth, Brookhaven; James A. Goff, Jackson; Brenda Sullivan, Flowood; and Kim Myers, Jackson.

Sunday School growth is purpose of spiral

Developing a growth plan for Sunday Schools is the purpose of a State Growth Spiral Base Conference, Feb. 17 at First Baptist Church, Hattiesburg. The Growth Spiral plan includes determining space needed, leaders to be trained, and ways to handle the growth in a Sunday School.

Anderson



Berthelot



Metcalf



Taylor

Marler

adults at the BSSB, will lead adult leaders.

Metcalf, a youth work consultant for the BSSB, will speak to youth leaders.

Taylor, a children's section staffer with the BSSB, will speak to children's leaders.

Genevox is the name

NASHVILLE, Tenn. (BP) — Genevox Music Group was unveiled as the new name for the Southern Baptist Sunday School Board's music publishing department during a national church music planning meeting here.

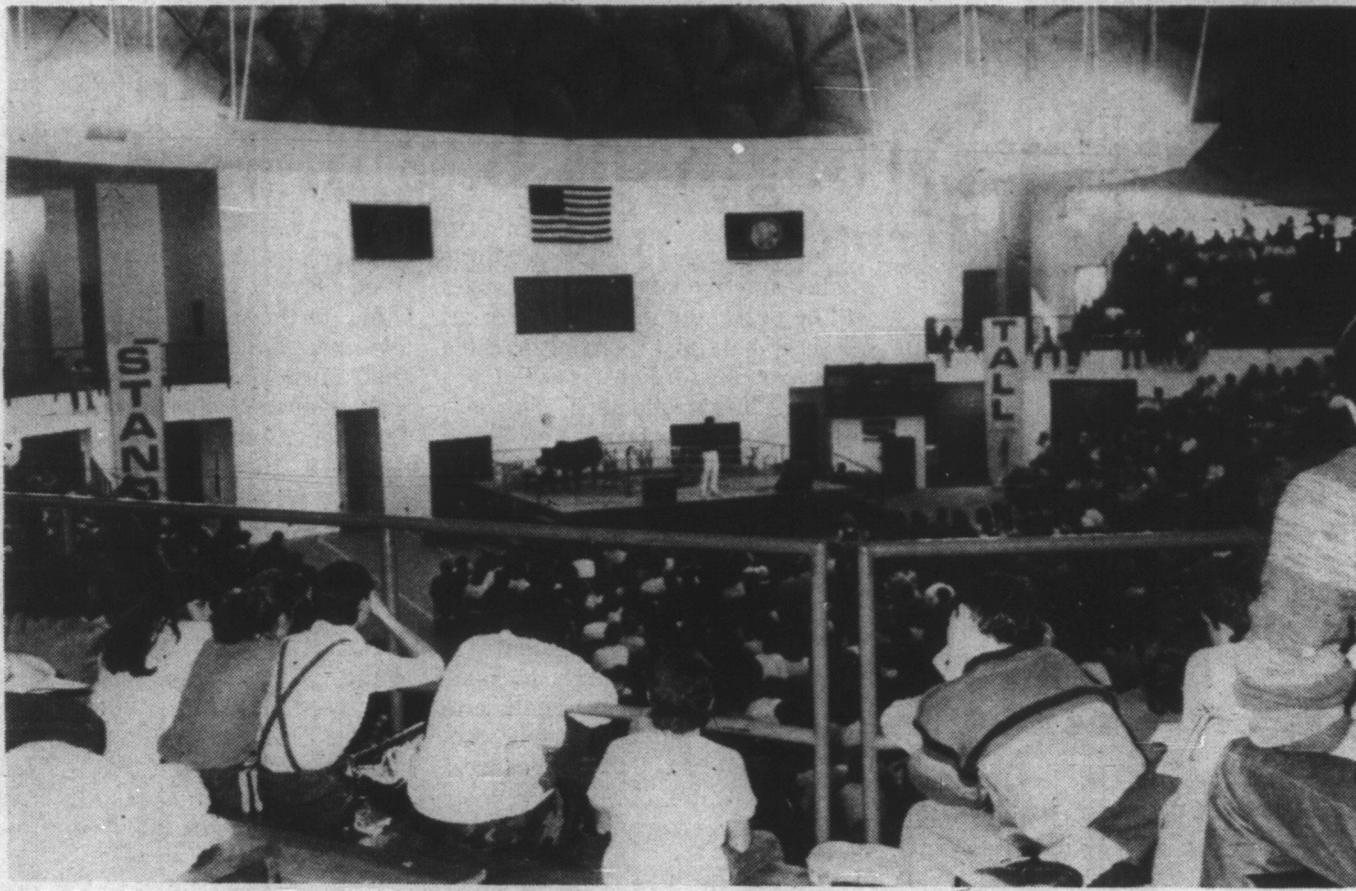
Genevox Director Fes Robertson told church music leaders from across the United States the name comes from the words "genesis," Greek for creation, and "vox," Latin for voice.

The group will encompass the ex-

isting Broadman, Van Ness, and McKinney music imprints and labels, as well as other imprints and labels that may be developed in the future, Robertson said.

Robertson said Genevox will produce music products primarily for church use at the present time but expects to provide items for school, home, and personal use.

Printed music items are expected to include collections, cantatas, octavos, and keyboard, handbell, and instrumental music.



Youth Evangelism Conference

The Youth Evangelism Conference held at Mississippi College Dec. 29-30, reported a total of 31 professions of faith among 279 decisions recorded. Attendance reached 2,800, the largest ever registered at the annual conference. Speakers included Jerry Pipes, John Bramlett, and Dean Register. Music was by

George Fields, Glenn Garrett, Sheldon Gooch, Stacy Andrews, Eddie Thompson, and Scott Ables, with choirs from First Church, Biloxi, and Parkway Church, Jackson. The meeting is sponsored by the Mississippi Baptist Convention Board's Evangelism Department.

People speak their piece on Joint Committee value

(Continued from page 3)

establishment of a separate office, "perhaps under the aegis of the Christian Life Commission," which would deal with moral and social issues, while letting the BJCPC focus on strictly religious liberty and separation of church and state.

During the two days of hearings, committee members heard discussion about the "accountability" of the Baptist Joint Committee to the SBC, and listened as witnesses talked about both what they perceived to be the responsiveness and non-responsiveness of the organization to the wishes of Southern Baptists.

The study committee heard four basic plans suggested for the relationship of the two organizations:

— Retaining the current relationship, which stresses the advantages of coalition with groups representing 27 million Baptists across the nation rather than 14 million Southern Baptists. Some who favor this approach also favored creation of Christian Life Commission office in the capital to deal with moral and social issues.

— Continuing to participate, but in a modified fashion. Suggestions included changing the membership of the SBC's Public Affairs Committee to include more at-large members.

— Continuing to participate, but in a reduced fashion, while, at the same time, establishing an exclusive Southern Baptist presence, perhaps through placement of a Christian Life Commission staffer in Washington.

— Severing all relationships with the BJCPC and establishing an organization which will "better represent" the views of Southern Baptists to government leaders.

The committee also heard three major criticisms of the BJCPC:

— The style of the executive director, particularly in political rhetoric related to the controversy over the Reagan Prayer Amendment.

— The group's opposition to the Prayer Amendment.

— Dunn's past participation in People for the American Way, and what some perceive as a penchant to invite "liberal" speakers to BJCPC conferences.

Of those who testified, nine are employees of SBC or state convention agencies, four are pastors, four are homemakers, one is a seminary student, three are laymen, and one is affiliated with an independent college.

Dan Martin is BP news editor.

Baptist colleges

(Continued from page 2)

needs of more than 3,200 students enrolled each semester. The present life and strength of Mississippi College today are the finest.

And the graduates of Blue Mountain College and of William Carey College, speaking of the academic strength and life enrichment which they received in their undergraduate days, can say with equal enthusiasm, "We, too, were wonderfully well-prepared for our careers and for the immense contemporary demands of our adult years."

Mississippi Baptists have an inspiring treasure in our colleges!

Chester Swor, a resident of Jackson, is a former faculty member at Mississippi College and has spent more than forty years travelling the nation speaking to youth groups and on college campuses.

Jones BSU installs officers

Before school was out for the Christmas holidays the Jones County Junior College Baptist Student Union trained and installed new officers for 1987. First, a training session was conducted by John Sumner, BSU director, with 1986 officers participating in the training session. The installation banquet was held with outgoing President David Garner of Smith County presiding over the candlelight ceremony. The ceremony symbolized unity of a team of individuals working together for one goal—spreading the "Good News of Jesus Christ."

New officers are as follows: President, Ron Swindall, Jones County; Secretary, Beth Rogers, Jones County; Morning Watch, Belinda Austin, Smith County; Evangelism, Justin Pitts, Jones County; Drama, Ann Walley, Perry County and Toney Mixon, Covington County; Missions, Darla Montgomery, Jasper County; Outreach, Adam Hill, Clarke County; Puppets, Michelle McGuire, Clarke County; and Social, Misty Moore, Forrest County.

North Delta Association dedicates

North Delta Association will have open house and dedication for its new associational offices and ministry center, Feb. 8, 2-4 p.m. The building is at 2800 4th Street, Clarksdale. M. C. Johnson is director of missions; Jim Harris is ministry center director.

Seminary gift

NEW ORLEANS — New Orleans Seminary here has received a \$100,000 bequest from the estate of the late Mrs. Mozelle Jones Morris of Ruston, La. A fund will be established to provide financial assistance for students at the seminary.

Various Baptist groups face childbirth issues

An earlier issue of the Baptist Record, in a story concerning abortion alternatives, inadvertently left out an important part — that concerning what various groups are doing to help.

Below are some of the examples listed in the Baptist Press story.

Some examples:

— Oklahoma in 1986 became the first Baptist state convention to open an alternative to abortion counseling clinic. The initial crisis pregnancy center in Tulsa has been followed by centers in three other communities, along with crisis pregnancy hotlines in six locations statewide.

— The Missouri Baptist Children's Home sponsors a Biological Parents Program to assist women in exploring and planning alternatives faced during an "untimely pregnancy." The program assists with medical services and expenses and provides counseling, parenting classes, legal assistance in placing a child for adoption and other services. The Coleman Group Home in Bridgeton provides a place to live for up to eight women during pregnancy. A toll-free, alternatives-to-abortion hotline also is available.

— Tennessee Baptist Children's Homes last year opened an "alternative home" for women with problem pregnancies.

— In New Orleans, the Sellers Baptist Home and Adoption Center has been reaching out in love to unwed mothers for more than five decades. Affiliated with the Home Mission Board, Sellers each year ministers to 80 to 100 pregnant, unmarried women from all walks of life.

— In Mississippi, a multi-faceted educational program called Redeem-a-Child is being coordinated by the Mississippi Baptist Christian Action Commission. Approved by the state convention, the program deals with the problem of abortion, but is concerned about "more than just abortion," says CAC Executive Director Paul Jones. Other issues include incest, child sexual abuse, teenage pregnancy, sexually transmitted diseases, sexual misinformation, youth marriage, suicide, and runaway or abducted children.

— Southern Baptist Convention agencies are developing strategies and resources to help Southern Baptists confront the abortion crisis.

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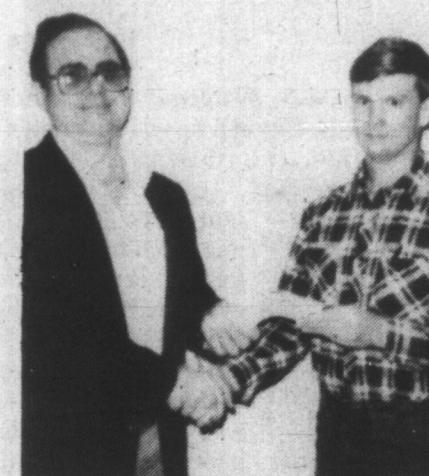
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Winston Baptists contribute to Christian Friends' work

The Christian Friends Society is an arm of the Ministerial Alliance of Winston county and provides a number of ministerial aids. William Smith, pastor of Covenant Presbyterian Church, is president. The ministry of the Christian Friends Society includes providing food for the needy, both resident and transient persons in the area, as well as other goods for the needy people.

Since 1980, the Christian Friends Society has existed and collected food, clothing, and furniture from the churches of the county. This past year 100 to 150 boxes of food were purchased and given to the needy at Christmas. The names for the needy people are given to the society by the pastors of the churches. During the past year the society has helped feed many people who were found to be in need. Medications for the sick are provided in some instances.

Besides the church donations taken yearly, the society has a hamburger stand at the Red Hills Arts Festival each spring. The funds from this project go toward making payments on the building located at 209 Park Street in Louisville. A thrift store is open on Friday afternoons and Saturday mornings. They sell clothing, toys, and household essentials at a nominal cost. The store is run by church volunteers.



Jerry Stevens, director of missions of Winston Baptist Association, is shown presenting check to Greg Triplett, chairperson for Winston Christian Friends Society.

Baptists have contributed to this cause since its organization in 1980. Recently a group of Baptist laymen has begun to match funds raised by the churches. In 1986, the churches of Winston Baptist Association raised some \$750 in funds for the society. These concerned laymen matched this by giving another \$750.

Drop boxes are shortly to be provided for people to donate clothing, shoes, and food stuffs, to participate in a greater way in this ministry.

Volunteers pick up steam at Central Hills

By Dan West

Without the lives and dedicated commitment of volunteers, Central Hills Baptist Retreat would have a difficult time accomplishing its goals.

In 1979, the Mississippi Baptist Convention Board received for the retreat a 1976 Chevrolet pickup which through the years had begun to show a great deal of wear and damage. Larry Ponder, BSU president at the University of Southern Mississippi, is a member of the Poplar Springs church, Mendenhall, has served as operations assistant during the summer camp session.

This truck was assigned to him and he presented the need of body repairs to the Brotherhood of his church. Mike Bridges, church Brotherhood director, agreed to cover the expenses of the body repairs. Ken West, pastor, helped to guide the plans and the completion of that repair work. Jeff Smith, a member, did the labor. And Breland Hall, owner of Quality Motor Supply in Magee and Mendenhall, provided the paint for the truck. This vehicle will likely continue to be of service at Central Hills for many years because of the work that these have given.

It was on this same truck that one year ago, Bryan Bond, a member of the Juniper Grove Church, Poplarville, installed a completely rebuilt transmission. Helping Bond on that work was Steve McCrimmon who is a former operations assistant at Central Hills.

Another layman, Earl Field, a member of the First Church, Grenada, has made a tremendous accomplishment at Central Hills Baptist Retreat. Using personal equipment, he has already removed over 150 stumps from open areas and from trails in the camp property. He plans to continue to work as time allows to accomplish the cleaning away of all stumps in the open areas of the property.

Dan West is manager at Central Hills.

Thursday, January 29, 1987

BAPTIST RECORD PAGE 5

Kindergarten/day care clinic to be at Broadmoor

"Look at ME! I am the Child," is the theme of a Kindergarten/Day Care Clinic to be held at Broadmoor Church, Jackson, Feb. 28.

The clinic will feature a talk by Steve Johnson, a clinical psychologist with the Weems Mental Health Clinic in Meridian.

Other special events during the clinic include a panel discussing how to begin and implement a Mothers' Morning Out program at a church. Chris McCauley, author of current four-year old curriculum from Tallahassee, will lead a session on Language Arts Readiness, and Jane Emblin, director of day care licensure for the State Department of Health, will lead a session on What I Look for in a Quality Program.

Numerous simultaneous con-

ferences will take place including: Teaching Centers, Teaching Through Bible Stories,

Representation — the Key to Learning, A Unit on the Heart, The Diaper Set, Music: Attention Getters and Wiggle Removers, Development of Handwriting Skills, What is Group Time? Spiritual Concepts and in the Daily Routine, Math, Administration, and Infant CPR.

The program begins at 9 a.m., after 8:30 coffee and registration time, concluding at 4 p.m.

There is a \$15 registration fee which covers the cost of materials and lunch. An essential registration form is available in the Pastors' Mailout for January, or through clinic convenor Shirley Oglesby, Box 530, Jackson, Miss., 39205, or phone 968-3800.

Cooperative Program — best December in history

NASHVILLE, Tenn. (BP) — Southern Baptists' national Cooperative Program reached an even keel at the end of the first quarter of its fiscal year, reported Harold C. Bennett, president and treasurer of the convention's Executive Committee.

Southern Baptists — passing their individual gifts through more than 36,000 churches and 37 state Baptist conventions — contributed \$10,376,194 to the national Cooperative Program in December, Bennett said.

That amount is an increase of 11.80 percent, or almost \$1.1 million, over December of 1985. It is the best December total in Cooperative Program history.

The 1986-87 Cooperative Program, which began Oct. 1, is targeted to raise \$136 million for SBC world-wide causes.

Only three months into its fiscal year, the program has experienced a

roller coaster ride. October was the program's best first month, and its \$10.9 million in receipts was 21 percent higher than the previous October's.

But November's total, almost \$9.7 million, was 10.2 percent behind the total for November 1985. However, December's income brought the three-month total to \$30,985,922 and a more balanced 6.51 percent ahead of the first quarter last year.

Southern Baptists continue to make gains, despite financial difficulties in states whose economy is based on the agricultural and/or petrochemical industries, Bennett noted. He attributed some of the success to Planned Growth in Giving, the SBC's spiritual and financial growth campaign.

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Are they talking about Eden?

NEW YORK, N.Y. (EP) — All of humanity descended from a woman who lived in Africa about 200,000 years ago, according to a genetic researcher. The finding, which was widely publicized when announced at a scientific meeting in March, 1985, was reported Jan. 1 in *Nature*, a British scientific journal.

Allan Wilson of the University of California in Berkeley said studies of the genes of 147 people around the world allowed him to construct a family tree showing the individuals' relationship to one another. The family tree springs from a single woman who lived in Africa between 140,000

and 280,000 years ago, according to Wilson.

An alternative theory put forth by Douglas Wallace of Emory University in Atlanta holds that the first female was Asian, rather than African. Wallace's findings were reported last summer at the Jackson Laboratory in Bar Harbor, Maine, during a genetics meeting.

Both researchers used genetic engineering techniques to highlight normal variations in the genes studies. These variations, called restriction fragment length polymorphisms, were used to trace ancestral lines.

But in other ways, Smith typifies what McLallen hopes will become the new norm.

Smith is a master of divinity student. He graduated from Baylor University, the seminary's largest single contributor of students. Smith's home state of Louisiana is among the top 10 states represented at Southwestern.

Like many students through the years, Smith held a student pastorate. He was pastor of the Vaughn Baptist Church in Hillsboro, Texas, for three years.

And like most MDiv students, Smith came to seminary expecting to assume a typical pastorate in the Bible belt after graduation.

Now, three years later, Smith has a different mission in mind. Some would say he is taking a gamble. Smith calls it "a step of faith."

"The Lord had to do a lot of work-

ing to change my mindset," Smith said.

He will work with the Church on Brady Street in Los Angeles for one year as an unpaid intern. During that year, Smith will lay the foundation for a new mission somewhere in the Los Angeles area.

At the end of Smith's year-long internship, he will become pastor of the new church. The church on Brady Street hopes to start similar churches throughout the Los Angeles area, Smith said.

During the first year, Smith plans to substitute in the public schools to support his family. He will be what Baptists call a "bivocational" minister.

McLallen said Smith exemplifies a new trend of seminary graduates who are open to ministry in unusual and more difficult settings.

Claude Rhea, president of Palm Beach Atlantic College, West Palm

Beach, Fla., brought the commencement address.

The Mississippi graduates were John Michael Bowen of Pontotoc, master of arts in religious education; Karen Chunn, Tupelo, master of arts in religious education; Quinton Thomas Edwards Jr., Grenada, master of divinity; Richard Neal Golden, Forest, master of arts in religious education; Jean L. Gordon, Gulfport, master of arts in religious education.

Robert Elmer Gross, Tupelo, master of divinity; Robert Bruce Hardy, of Jackson, master of music; Debra Ann Hudson, Batesville, master of arts in religious education; Gregory Geeslin Moore, Grenada, master of arts in religious education; Todd Alan Rogers, Tupelo, master of music; David Bartlett Roten, Ripley, master of divinity; James Carlton Turcotte, Clinton, master of arts in religious education.



From left, standing are Allen Shirley, Larry Ponder, Dale Kennon; seated are Deana Rushton, Lynda Mackey, and Selena Mangum.



Intensive care

Drugs are just as deadly as a loaded gun. Don't take chances with your life

Spiritual aspects of recovery

What do you mean when you say, "There are spiritual aspects in real recovery?"

There is no real recovery from chemical dependency apart from spiritual recovery. One of the aspects of chemical dependence is a deterioration of a person's spiritual life. That relationship with God, which has broken down, must be restored.

The Alcoholics Anonymous program says, "made a decision to turn our will and our lives over to the care of God as we understand him." This comes after a recognition on the part of the chemically dependent person that he has no power within himself to stop drinking or to break the habit of taking pills.

There must be a recognition that he has no ability to manage his own life,

and that there is a need for a power greater than self to restore the individual. That power is God. When a person accepts his inability to run his own life, he needs to realize that there is hope. The only real hope is God. The individual can and must begin his search for a new life where he is.

Actually, recovery is a conversion experience. The alcoholic is not full-grown when he quits drinking. Like the new Christian, he must grow. That growth can only come by commitment of his life to God through Christ.

Editor's Note: The question above was presented to Chaplain Luther Litchfield, chaplain at Mississippi Baptist Medical Center Chemical Dependency Center, by Joe Stovall, also a chaplain at Mississippi Baptist Medical Center.

Students give break to N.O. mission work

By Dale Kennon

Once upon a time (during the last week of December) a group of college students ventured into the Vieux Carre District of the city of New Orleans. These students — three girls and three guys — were a diverse group of individuals. (Vieux Carre Baptist Church provided a place for them to stay while on their mission.)

The mission of this group was to help with the work at the Brantley Center (Baptist Rescue Mission), a center for the homeless and those on alcohol and drug rehabilitation programs. The students' work included cleaning, painting, and leading a chapel service. Each member contributed in his or her own unique way and together they accomplished their goal. Watching this group throughout the week — walking around in work clothes, splattering paint on the floor and themselves, laughing and enduring pain — one would think they were just a bunch of clowning students and that may be true.

But who were these students? What was their goal? Above all, why had they chosen to do such work?

They are Larry Ponder, Deana Rushton, Allen Shirley, Selena Mangum, Lynda Mackey, and myself, all students from the University of Southern Mississippi Baptist Student Union.

Their goal was to help others and serve in Jesus' name.

They chose to spend part of their Christmas break on mission because the Lord had called them to serve.

"Go ye therefore . . ." God calls each of us to go and serve. As we go, we experience, learn, and, therefore, grow. In experiencing missions first hand, we come to see and realize the specific needs of those around us whether near or far away. And when we see the needs, we must ask ourselves how God may want to use us in meeting those needs through his love and resources.

James Harrell retires to Miss.

James L. Harrell, 61, will retire from his position as church building consultant, Church Building and Support Section, Baptist General Convention of Texas, effective Feb. 28.

Harrell joined the staff of the BGCT Executive Board in 1973 as associate secretary of the Church Stewardship Department. He assumed his responsibility as church building consultant in 1984.

Before coming to Texas, Harrell served in the Stewardship and Church Training Departments of the Mississippi Baptist Convention Board, as director of missions for Wayne, Scott, and Jackson associations in Mississippi, and was pastor of Evergreen Church, Wayne County, and Monticello Church.

His wife, Carolyn, will retire Feb. 28 as secretary to the director, Investment Department, Southern Baptist Annuity Board. The Harrells will move to Terry, Miss., upon retirement.

Committee members . . .

(Continued from page 3) that ultimately the Lord is the only one who has the wisdom to reveal a solution for this complex challenge," Young said.

Young urged Southern Baptists "to continue to pray for us, particularly in our next meeting, Feb. 14, where we will begin to work toward our preliminary report."

The committee will report to the Feb. 16-18 meeting of the SBC Executive Committee. It will make its final report at the Executive Committee meeting June 8, on the eve of the 1987 annual meeting of the SBC in St. Louis.

Young expressed thanks to those who came to testify, "most at their own expense," and also to those who have written letters and sent information to the committee. He said he'd received 202 letters so far.

Young added he "has not tried to count the numbers of positive or negative responses, but has tried to examine the substance and weigh the evidence offered in each one."

In addition to its Feb. 14 meeting, the committee is scheduled to meet March 27-28 in Nashville, where the committee will begin formulating its report.

Devotional

Our basis for hope

By Monica Keathley
Lamentations 3:21-24

Have you ever despaired to the point that you lost your capacity to hope? Loneliness, loss of a loved one, broken relationships, difficult circumstances — all of these can cause us to lose hope.

Look at Thomas after Jesus' death. He was so hopeless that he would not believe the disciples' report of Jesus' appearance to them. Can we not almost hear the downcast tone of his voice as he said, "Unless I see him with my own eyes, I will not believe it." He was so distressed he refused to hope.

Jeremiah, the prophet, was also hopeless as he thought of the fall of Jerusalem, but in the midst of his despair, he was reminded that God's children always have a reason to hope no matter what the situation. And what is that basis for hope? Consider Jeremiah's words in Lamentations

3:21-24:

Yet this I call to mind and therefore I have hope: because of the Lord's great (or steadfast) love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness. I say to myself, "The Lord is my portion; therefore I will wait for (or hope in) him."

Our basis for hope is in the Lord — in his love, his compassion, and his faithfulness. He cherishes us, and he is committed to the covenant he has made with us in Christ. He is sympathetic with our distresses and desires to alleviate them. He is firm in his adherence to his promises to us. As his children, he is our portion, our possession. His record is such that even in deepest distress hopeful waiting is justified.

Just as Thomas' hope was restored when he saw Jesus, our hope is restored when we turn to God; when we acknowledge and rejoice in his love, his compassion, and his faithfulness.

Because he loves us, God will not allow us to be consumed. He is always sympathetic to our problems and wants to help us solve them. Remember this and hope!

Monica Keathley is a consultant for Baptist Young Women in Mississippi Woman's Missionary Union.



Ray Harris sits at new organ at FBC, Starkville.

FBC, Starkville, dedicates organ

Ray Harris will present a recital on the newly installed Moller organ at First Church, Starkville, at 3 p.m. Feb. 1.

The pipe organ obtained from Millsaps College was installed to replace an electronic organ installed in 1962.

A large portion of the funds for the organ were given in memory of music minister C. Truitt Roberts after his death in 1985.

Harris is a candidate for the doctor of musical arts degree in piano performance at Louisiana State University. He holds a bachelor's and a

master's of music education degree from Mississippi State University.

Harris has served on the MSU piano faculty, staff accompanist and as graduate assistant accompanist at LSU. He has served as organist at First Church, Starkville, since September 1979, except for a year's leave of absence in 1984-85 to fulfill his residency requirements at LSU.

The organ is equipped with 18 ranks of about 61 pipes each. The organ has a total of 1,088 pipes.

An open house to allow people to view the organ's pipes and a reception in the choral room will follow the recital.

Thailand celebrates New Year's thrice

Part II of III
By Maxine Stewart

Thailand is one of the few countries to celebrate New Year's Day three times each year. January 1, the traditional

New Year, is celebrated throughout the country. Then Chinese New Year is in February; Thai New Year is April 13.

Chinese New Year

Following closely behind the traditional is the Chinese New Year celebration in February, the most important time for the more than one million Chinese living in Bangkok. The day before Chinese New Year their shops are closed for three to five days. A feast is provided for all employees and servants. Most employers give a bonus equal to one or two month's salary with some giving as much as three months worth, depending on how successful the year has been. Although it is not a Thai government holiday, one can drive for blocks down some of the main streets of the capital city and not see even a single shop opened, as most of the merchants are Chinese.

Preparations for the New Year begins early in the month. New clothes are made or purchased, the house is cleaned, repaired and painted, and all debts settled before New Year's Day. The house cleaning is not only for the benefit of guests, but also to appease the gods who will not protect or favor a dirty, ill-kept home.

Several days prior to Chinese New Year, many shops are filled with colorfully decorated baskets. Many of the Chinese follow the old tradition of giving exotic names to ordinary foods during this time. They feel that when one eats eggs called "silver ingots," mushrooms called "opportunities," or chicken called a "phoenix," surely good fortune will follow.

On New Year's Eve day the family pays respect to their ancestors. Food and prayers are offered to them, and the spirits and to the household god, GAY SING. An altar is prepared, usually outside the house, and on it is arranged a proper feast. One of three kinds of meat — pork, chicken or duck — must be used and sometimes cuttlefish, five kinds of sweets and fruits. At the head of the table is a container of joss-sticks, a bowl of steamed rice, a pair of chopsticks, a cup of Chinese tea, a glass of water and often times a bottle of whiskey. The food is usually arranged according to the way a meal would be served. Before the ceremony is over, gold paper "money" is burned for the spirits to use in heaven and the tea and whiskey are sometimes poured on the ground in front of the table. All worshiping is to be completed by noon when the family will eat the meal after the spirits have been satisfied. (One Chinese man told Baptist missionary Bob Stewart that the spirits eat only the essence of the offered food.)

At midnight the god of the New Year is welcomed by burning joss sticks at an indoor altar.

Fruits and watermelon seeds are placed in the center of the main room to guarantee that there will be enough

for the year and to offer visiting guests.

New Year's Day should be a good day with no crying, no show of anger, abuse, or profanity. All knives, scissors, and needles are hidden away so that the luck of the household will not be cut. The women do no washing. All the food must be prepared in advance. The traditional duck or chicken must be cooked whole. The broom is even kept out of sight until after the third day as sweeping is taken to mean the brushing out of all good luck that the spirits might bestow on the household. Red scrolls inscribed with Chinese characters for good health, prosperity, luck, and happiness must decorate the doorways.

In earlier years, Chinese presented a deafening sound at midnight as long snaking strings of firecrackers were lit — the more the better. Their ear-splitting sound was instrumental in driving away any bad intended spirits while the shreds of red wrappers that littered the streets were a sure sign of prosperity in the coming year. For the past several years, firecrackers have been banned in Thailand. Even so, one can still be awakened in the early morning hours by scattering booming firecrackers.



Ging Yim ("Uncle Smiley") often accompanies the dragon dance. He represents happiness and a blessing for everyone. Note the fan in his hand. The idea is for the people to keep cool and keep smiling in all situations. This is a typical scene during Chinese New Year in Bangkok, Thailand. (Photo by Maxine Stewart)

Children are expected to bow before their parents to pay respect to them either on the evening of New Year's eve or early New Year's Day morning before receiving the envelopes. Many adults, I understand, exchange red envelopes containing gift money. A



A Chinese family burns some good paper "money" to send to heaven for their ancestors to use. (Photo by Maxine Stewart)

recipient will oftentimes return a portion of the present to indicate that the gift is far too generous.

After a breakfast of meat and a variety of vegetables, adults and youngsters don their new clothes and gold ornaments and go to the movies, parks, the zoo, the beaches, amusement parks, overseas and other places for relaxation and entertainment.

Chinese have a practice of exchanging mandarin oranges at the New Year. These carefully selected oranges symbolize good luck and happiness. They are presented to older people with the traditional greeting "SIN CHIA YUE EE, SIN HEE HUAT CHYE" or "KUNG HEE FATT CHOY" meaning good luck and may all your wishes come true.

Chinese New Year would not be complete without the dragon and lion dances. They are colorful and rather noisy with the cymbals clashing and the gongs beating.

Many Chinese remember "the poor wandering souls" who have no one to pray for them on this day. Food is offered to these spirits in little Chinese cups placed on the sidewalks.

The majority of the Chinese are said to be aware of CHAO KUNG, also called SI MENG TI KUNG, the all important kitchen god. He keeps records on one's deeds, good and bad, and before the year ends, many believe it's important to "sweeten his tongue." There is a picture hanging in the kitchen. Those who feel it is necessary to get on his good side are said to smear his lips with sweet sticky foods, sugar, and rice wine so that he will report well on the family. They hope this will soften up CHAO KUNG and he will give all their bad deeds the benefit of any doubt. They believe that he takes the report to heaven on February 24.

Chinese children are filled with excitement as it is customary for the older members of the family to give them "ANG PAO," a little red envelope stuffed with "lucky money." This is always an even amount of money, a blessing that the New Year will be a prosperous year.

(Continued next week)
Maxine Stewart is a missionary to Thailand.

Carey grad is president, Ferrum College

ROANOKE, Va. — Jerry M. Boone, a 1964 graduate of William Carey College, has been named president of Ferrum College in Roanoke, Va. He will assume his responsibilities July 1.

Boone has served as interim president of Westminster College in New Wilmington since June 1985.

Boone, 44, received his doctorate in higher education administration from the University of North Carolina at Chapel Hill and a master's degree in English from the University of Alabama.

Boone is an elder in the New Wilmington Presbyterian Church.

Faces And Places by anne washburn mc williams

Here and there

Holly Ann Hendrix

My family has a new member I haven't seen yet. Holly Ann Hendrix, my great-niece, weighed 7 lb., 5 oz., when she was born Dec. 20. She lives in Hogansville, Georgia, with her mother (my sister's daughter), Luann, and her father, Bubba Hendrix. First I got the report that she has red hair like her mother. Next Betty said, "No, she has black hair like her daddy, and she has big gray eyes." I could imagine, then, her looking something like Elizabeth Taylor. But I'll give a further report when I get to see her.

My other great-niece, Heather Dennis, was about 15 months old when Holly arrived. She'd been hearing stories and singing songs about the baby Jesus who came at Christmas time. So when she saw her cousin Holly, she asked if that were the baby Jesus.

Challenge in Sao Paulo.

At Christmas time I got a letter from Craige and Ellen Steele. (Craige was on the staff of Calvary, Jackson, and Ellen was on the Baptist Record staff before they went as missionaries to Brazil.) Now they are in the enormous city of Sao Paulo. Craige reports that the Baptist association he is working with there has set as its goal the organization of 59 new churches by the end of 1992. He said, "We have sent a request to the Foreign Mission Board for an association in the U.S. to become partners with us in the bold project." At that time (in December), they had had no takers.

Here's what he said they would like to see happen: "We would like to have a group of 5 to 10 persons come down some time between October and December of 1987, to 'spy us out,' that is, get acquainted with us and see, first-hand, the tremendous challenge, establish a budget and prepare to bring a large group (say 100-170 persons) to do evangelistic work in March or April of 1989. Then a second

large group (100-170) would do a second evangelistic campaign in March or April of 1991. Finally, a second small group (5-10) would return between October and December of 1992 for 'wrap-up' and victory celebration."

Any takers??? Anyone interested in more information might write the Steeles at

Caixa Postal 18.741
04.699 Sao Paulo, SP
Brazil

Rosa Hooper.

My friend, Rosa Hooper, gave me one of the best gifts on Sunday, Jan. 16, I can remember receiving in a long time. W. D. is doing well and each day seems a bit stronger than the day before. However, it will be some time, I expect, before he ventures into the kitchen and starts cooking for me again. Rosa, knowing my aversion to cooking, brought our whole lunch that day: broccoli casserole, pork chops and gravy, sweet potato casserole, caramel-banana pie, and rolls.

She got up early to cook, and then after her church service was over, drove from Jackson to Clinton — in a heavy downpour of rain — brought the food in, and set it on the table. Then she sat down and ate with us, and did most of the clean-up afterward. Now I call that real friendship. And I call it Christian love in action!

Rosa and Ollie Faye (Wood Woodward) and I shared an apartment before I married, and Rosa was a bridesmaid in my wedding. Through the years our friendship has grown, and actually she seems more like a sister than a friend. She grew up in Kosciusko. Now she is a member of the Riverwood Bible Church and is chairman of the Jackson Council, Christian Women's Club.

Mera Hall

While I'm on the subject of cooking, I have to say thank you for the good soup and cornbread Mera (Mrs. Dan) Hall brought.

Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Letters for Belgium

Editor:

We are an Air Force family stationed at Florennes Air Base in Belgium for our first overseas assignment. We have been in the country almost two months and are adjusting fairly well to the different culture. Since no Southern Baptist work was available in the local area, we and another family began a Bible study in our homes. The group meets each Friday night, and God has blessed with an attendance between 12 to 15. The work is under the watchcare of the International Baptist Church (some 50 miles away), which our families have joined.

We miss the United States and

would like to hear from folks there. Our daughters especially miss letters and want to correspond with boys and girls from the churches. Anyone or mission organization can write us at the following address:

Major Richard Sutherland
485TMW/SE
APO NY 09188-5000

Our Belgian address:

Rue Grande 51
5527 Corenne, Belgium

Our daughters' names and ages:

Angela, 15; Ashley, 12; and Emily, 7.

Please remember us in your prayers as we strive to accomplish God's will among the military members, their families, and the Belgian people.

Baptist Record in Nepal

Editor:

Last year, I'd the privilege to meet Assistant Editor Anne McWilliams over here in Nepal. She introduced me to the magazine, and ever since; I'm reading it quite regularly.

In this short letter, I wish to express my thanks for publishing week after week the sermon commentaries which are altogether absent in our Nepali language Christian magazines. These have become a very helpful tool for me in the time of my sermon preparations.

Secondly, I say Amen in your mission's aim to reach everybody on earth with the Gospel by 2000 A.D., which is our number one priority God has given in this part of the world. Let us put all our common effort together in actualizing this blessed goal.

Yours in His bond,
Solon Karthak
Nepal

Social, moral concerns to highlight WMU agenda

By Karen Benson and D'Lesa Carroll

BIRMINGHAM, Ala. (BP) — Social and moral concerns will headline the agenda of curriculum and activities for the Southern Baptist Woman's Missionary Union in 1989-90 following action Jan. 11-14 by the WMU executive board. A focus on Acteens and personal witnessing also are key agenda items.

The board approved the 1989-90 dated plan, which outlines the activities, curriculum, and products for WMU organizations in the churches for that year.

The board also instructed the national WMU staff to develop guidelines for implementing the base design, interpreting social and moral concerns and issues as they relate to missions.

Board members voted to apply most of the 1985-86 budget surplus to help retire the debt on the WMU headquarters facility in Birmingham, Ala.

In addition, the executive board collected \$2,572 during its meeting for the Centennial Thank Offering. All contributions to this offering go directly to retire the headquarters debt. WMU expects to pay the debt by the organization's centennial date, May 14, 1988.

A special contribution of \$50,000 to the Baptist World Alliance from the executive board will sponsor the Baptist World Aid office in McLean, Va. The Baptist World Aid office will be named the Martin-Mathis Room in honor of Olive Martin and Marie Mathis, two longtime WMU leaders.

Board members also adopted two

resolutions recommitting support to the Home Mission Board and the Foreign Mission Board of the Southern Baptist Convention.

Speaking on behalf of WMU's 1.2-million members, the board resolved to "recommit this organization to our historic purpose" of supporting both boards as the "denomination's inspired, committed and responsible vehicles" to which the SBC's 14.6-million members may cooperatively join to tell their country and their world about Christ.

In other board actions, members:

— Adopted a philosophy statement on fund raising. According to the new philosophy, WMU will emphasize missions giving through tithing and sacrificial giving. WMU, SBC, promotes these channels of missions giving, the Cooperative Program, Lottie Moon Christmas Offering, Annie Armstrong Easter Offering, state missions offerings, associational missions, and world hunger and disaster relief response through the mission boards. WMU, SBC, stresses that missions giving is done through the local church.

The philosophy statement also encourages Southern Baptists to include missions in wills and trusts or to make individual gifts to an SBC agency for capital needs or endowment related to missions.

However, the national WMU will not "promote fund-raising activities," according to the new philosophy statement. "Pictures, articles or information about fund-raising activities will

not be included in WMU magazines or other publications," the statement says.

— Noted that when a Baptist Women organization in a church begins with a missions group, "the leader of the missions group is responsible directly to the (church) WMU director."

— Approved a recommendation that WMU presidents from state conventions qualifying for membership on the SBC Executive Committee be vice presidents of the national WMU, which means those individuals would become members of the national WMU executive board.

Currently board members are seated only if they are from states with 25,000 Southern Baptists. The change will allow board members to be seated if they are from states with 15,000 Southern Baptists.

The board action was taken to bring the WMU executive board in line with recently amended SBC bylaws. It is expected that this change will allow three more vice presidents to be seated on the national WMU executive board.

In her report to the board, WMU Executive Director Carolyn Weatherford said WMU has "flexed its system" to meet changing conditions and has committed to a "challenging aim, a singular purpose and desire to grow along with the convention in usefulness, in power and in vision."

Karen Benson and D'Lesa Carroll write for WMU, SBC.

Israel churches apply for EBF membership

BAPTIST VILLAGE, TEL AVIV — Delegates to the annual meeting of the Association of Baptist Churches in Israel, which met here on Dec. 7, voted unanimously to apply for membership in the European Baptist Federation (EBF). The delegates and observers numbered about 60 and were representing a total Baptist

membership of approximately 600 in nine Baptist churches and centers.

The application will be presented to the next meeting of the EBF Council. Its approval would bring to 27 the number of member-unions which participate in the EBF.

During the December meeting Israeli delegates also elected

Fuad Sakhinini as new Chairman of the Association. The chairman's term of office is two years.

The Association of Baptist Churches in Israel holds membership in the Baptist World Alliance and participates locally in the United Christian Council in Israel.

Senior Adult Corner



The Ageless Wonders, Senior Members Club of First Baptist Church, Macon, at their December meeting presented their pastor, Tommy Jarrett, and Mrs. Jarrett a handmade, hand-quilted quilt as a Christmas gift. Pictured holding the quilt with the pastor is Mrs. Beatrice Perkins, president of the organization. During the meeting, held in the church Fellowship Hall, a concert of Christmas music was presented by Mr. and Mrs. Glen Moser, special guests for the occasion. Lunch was served.

Revival Dates

Pastor's wife dies

Funeral services were conducted in McComb, Jan. 13 for Mrs. Georgia Turner Thompson, 82. Riley Hinton and George E. Meadows conducted the services. Burial was in the Mt. Zion Baptist Church Cemetery in Simpson County. She is survived by her husband of 59 years, Charlie W. Thompson; their son, C. W. Thompson, Jr.; two grandchildren; and three sisters.

Mrs. Thompson had served in ministry with her husband in Texas, Mississippi, and Alabama. Mississippi Baptist Churches of which her husband was pastor were: Liberty, Liberty; Second Avenue, Laurel; Port Gibson; First Churches of Aberdeen and Ellisville. Serving her denomination, she was a state approved Church Training worker. Her specialized work was with children.

Since retirement, the Thompsons had lived in the McComb area where her husband resides in a nursing home.

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Seminary presidents approve two for extension staff

NASHVILLE, Tenn. (BP) — Jack R. Cunningham of Fort Worth, and George W. Knight of Nashville, have been named to fill staff positions in the Southern Baptist Seminary Extension Department effective Jan. 1.

Both men were elected unanimously by the six Southern Baptist seminary presidents, who comprise the governing board of the Seminary External Education Division. The action came in response to recommendations from division Executive Director Raymond M. Rigdon. The Seminary Extension Department is part of the division and has operated under the joint sponsorship of the seminaries since 1951.

Cunningham, 48, has been assistant to the director of continuing education at Southwestern Seminary and a doctoral student in education. He will become director of extension center

education, coordinating the department's work with more than 350 seminary extension centers around the country.

Knight, 46, was named director of independent study education, working with almost 2,000 persons who take seminary extension courses by correspondence. A former editor at the Baptist Sunday School Board, he most recently has been managing editor of biblical reference books for Thomas Nelson Publishers in Nashville.

In his new position, Knight will succeed Royce A. Rose, who will join the faculty of Southwestern Seminary the first of January as assistant professor of administration. Cunningham will follow Paul E. Robertson, who became director of continuing education and doctoral ministries at New Orleans Seminary in September.

Staff Changes

Larry Springfield has been called as pastor of Salem Church, Collins. A native of Mobile, Springfield is a

graduate of Mobile College and New Orleans Seminary. He has served as pastor of churches in Alabama and Mississippi. His most recent pastorate was Magnolia Springs Church, Magnolia Springs, AL.

Rhett Whitley has been called as minister of youth and activities at First Church, Vicksburg. Formerly minister of youth/college and career at Parkview Church, Metairie, La. Whitley earned a degree from U.S.M., and a master of religious education degree from New Orleans Seminary. He is a writer for the Sunday School Board's Life and Work youth curriculum for 1990.

He is the son of Bob J. Whitley and Alice Rickerson of Birmingham and is married to the former Sharon Lumpkin of Picayune.

David C. McNeill has been called as youth and children's director at Byram Church.

McNeill and his wife, Karen, have two children, Caren Michelle, nine years old, and Christopher David, five years old. Kenneth Harrison is pastor.

Crenshaw Church, (Panola) has called Gary Roberts as pastor. He and his wife, Mary, and two year old daughter, Amy, moved from Sabougla Church in Calhoun Association.

Glenn Davis has accepted the call to the pastorate of First Church, Sumrall. He goes there from Calvary Church, Newton, where he served for four years. He is a native of Houston, and is married to the former Carol Carlisle of Greenwood. They have two children, Chris and Wendy.

Agricola Church, George County, has called N. H. Smith as interim pastor.

Just for the Record



Sulphur Springs Church, Canehatta, held a special note-burning ceremony Jan. 14, for the fellowship hall completed March 1, 1985, at a cost of \$51,965. Pictured (left to right), are members of the building committee. Back row, George McDill, Mac Edwards, Billy Wall, Rodney Andrews, Johnny Vance, Tommy Anthony. Front row, Huston Leach, Brenda Creel, Talmadge Anthony, chairman, and Randall Creel, pastor.

Names in the News

Shirley Oglesby, Church Training consultant at the MBCB, is the writer of an article entitled "Legal Issues in Day Care," in the March 1987 issue of Church Administration magazine.

DALLAS (BP) — Richard Land, vice president for academic affairs at Criswell College in Dallas, has been named administrative assistant to Texas Governor-elect Bill Clements. Land will serve as Clement's adviser on church-state issues, right-to-life concerns, anti-pornography and anti-drug abuse programs and "traditional family values" issues.



Fentress Church, Choctaw County, honored J. P. Coleman at a special awards service, Nov. 30, for 50 years continuous service as an active deacon since 1936. Coleman was born and reared in Fentress community.

"His former career duties as governor, lawyer, and long-time federal judge have placed on him pressing demands, but he remained faithful to his church in spite of these," says Herbert Redd, pastor. Coleman, after official retirement, has returned to his private practice of law and farming.

Pictured, from left, are Coleman, and Redd.

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Mr. and Mrs. Dewitt Parker was recently honored by County Line Church, Attala County. He served as deacon for 52 years, and was presented a plaque for faithful and dedicated service. Pictured, presenting the plaque is Gene Cain, chairman of deacons; standing behind Mr. Parker is Martin Williams, pastor; and behind Mrs. Parker is Morris Cockroft, music director.

Mississippi Baptist activities

Feb. 1 Christian Action Commission Sunday (CAC Emphasis)
Feb. 2-4 Evangelism/Bible Conference; Calvary BC, Jackson; 6:45 p.m., 2nd-Noon, 4th (EVAN/SS)

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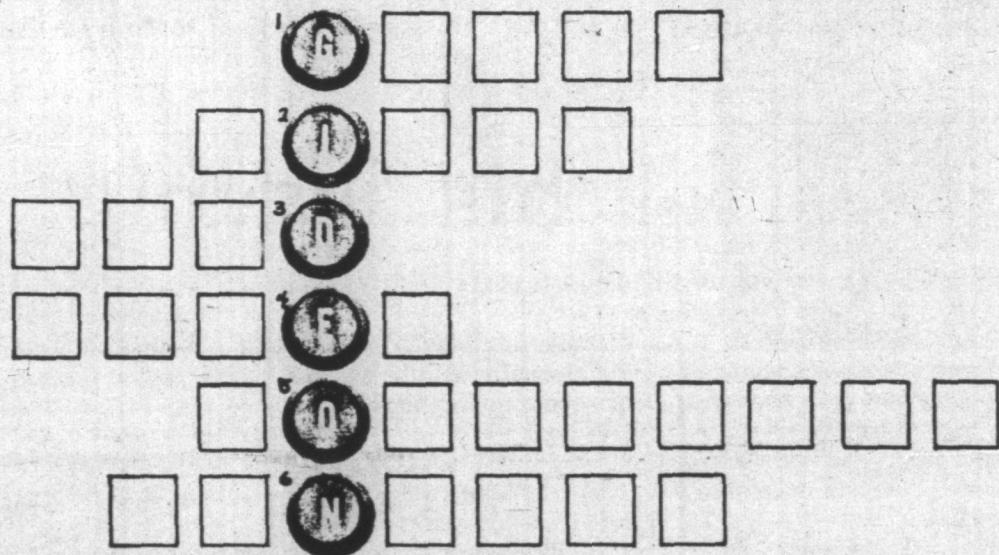


CHILDREN'S PAGE

How Much Do You Know About Gideon?

Figure out the scrambled words in these questions. Then write the unscrambled words in the following puzzle. Answers are in the verses listed.

1. Gideon threw down the altar of Baal and cut down the **veorg** that was beside the altar. (Judges 6:25.)
2. Gideon had seventy [threescore and ten] sons and many **vesiw.** (Judges 8:30.)
3. Gideon refused to be king of Israel, and said, "Neither my son nor I shall rule over you, the **droL** shall rule over you." (Judges 8:23.)
4. When Gideon placed a present of food on a rock, an **legan** touched it with his staff, and fire flashed up from the rock. (Judges 6:21.)
5. Gideon divided his three hundred soldiers into three **pansiemoc.** (Judges 7:16.)
6. With only three **dredhun** men, Gideon defeated the Midianites. (Judges 7:7.)



For Bible Searchers, Oct.-Dec. 1972.
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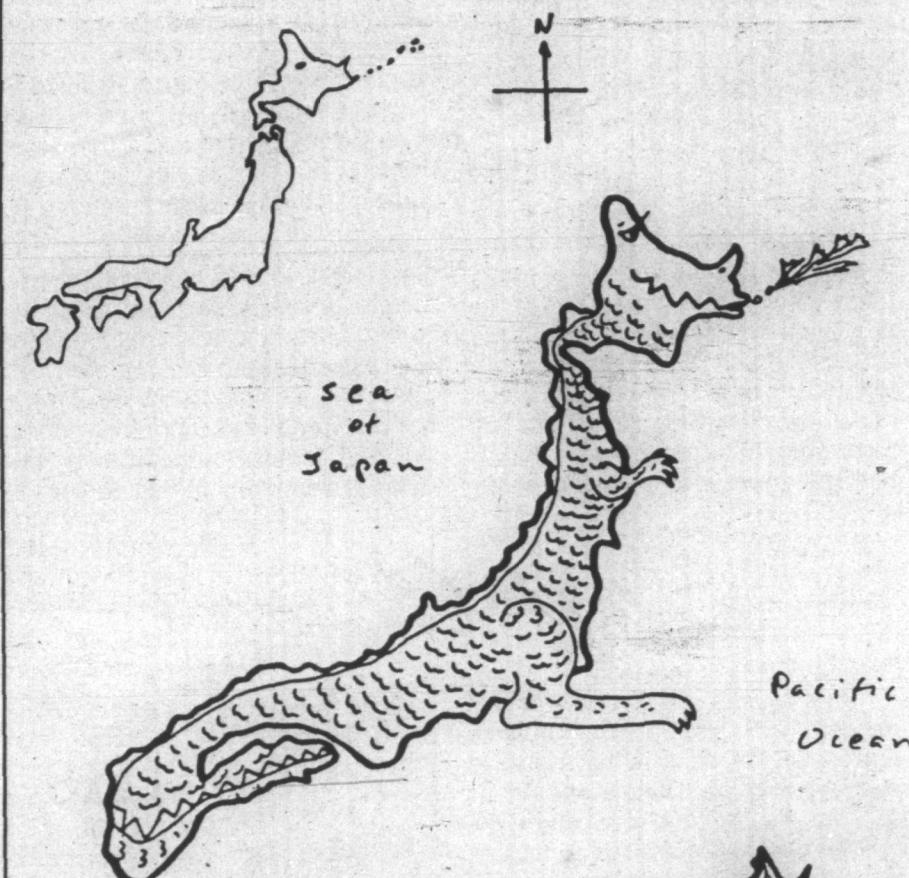
Four and five year old Mission Friends of Hernando Church, Hernando, held a "quiz-a-thon" and raised \$152.39 for the Lottie Moon Christmas offering. The children were quizzed by their teacher, Cheri Saunders. The questions were about things they have learned about mission work since their class began in October.

Pictured are front row, Tommy Reaves, Chas Emerson, and Ray Young. Second row, Jill Anthony, Emily Blair James, and Karen Craig. Third row, Heather Wooten, Richard Bankston, Kimberly Ann Franklin, Sericea Stallings, Susan Holloway, and Saunders. Not pictured, Kayce Thompson, Charity Tankersley, and Abbie Reeves.

GEOGRAFUN: (For Young Readers) Nations and Imaginations

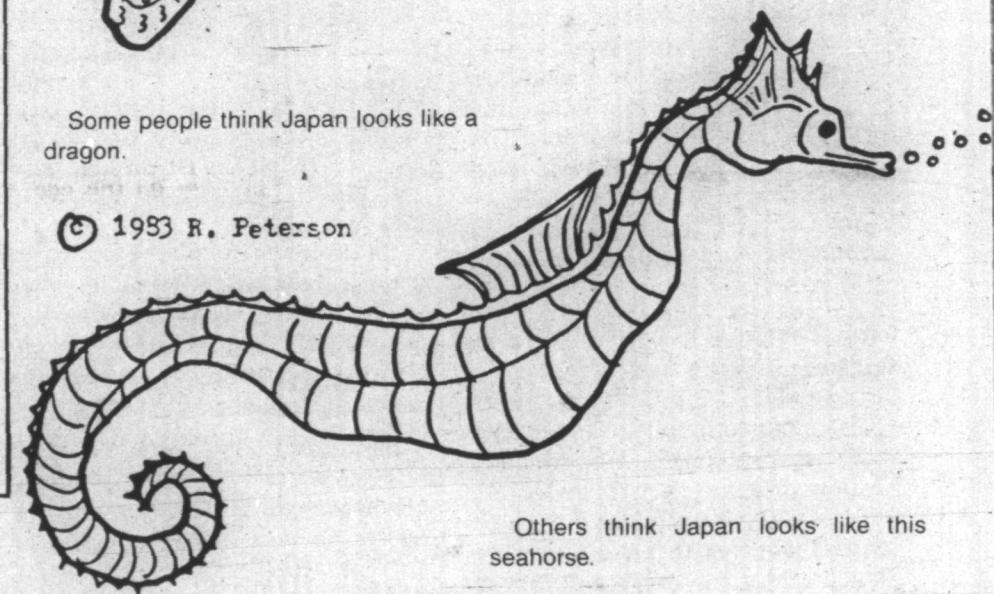
By Ralph G. Peterson

Map of Japan



Some people think Japan looks like a dragon.

© 1983 R. Peterson



Others think Japan looks like this seahorse.

Ralph Peterson, creator of Geografun, may be addressed at 1200 S. Washington St., 627 E, Alexandria, VA 22314.

Missions

A missionary is nice to be,
You go to foreign places.
Europe, Asia, or Africa,
You see all kinds of faces!

You preach God's word to people
there,
They've never heard it, you know.
You tell them that God loves them,
And spiritually they may grow.

They'll ask a couple of questions at
first,
Not knowing what to do.
The best thing you could do for them,
Is give them a Bible or two!

You tell them to read the book,
Surprising to them it will be.
Then they may be saved by that,
Just like you and me!

—Kim Farrar, Acteen
First Church, Verona

Passwords

Words or phrases on the right are clues to incidents in the lives of, or connected with, those named on the left. Match each name with the proper clue.

J onah
A adam
N aboth
U zziah
A bednego
R abah
Y ahweh (Jehovah)

1. scarlet thread
2. Isaiah's vision of God in the Temple
3. the fiery furnace
4. whale
5. Moses and a burning bush
6. the garden of Eden
7. Jezebel and a vineyard

ANSWERS:
J-4
A-6
A-3
U-2
N-7
A-1
Y-5
R-1
A-3
J-4
N-7
A-6
J-4

SUNDAY SCHOOL LESSON COMMENTARIES

Saved by grace through faith

By Robert M. Hanvey
Gal. 2:15-21; Eph. 2:3-10

Each of these scripture passages relates the fact that we are saved by grace through faith. We are not saved by works, and we are not saved by adherence to a law. When we are able to fathom the depth of these wonderful words, understanding that we are saved by grace through faith and not of any selfish thing we can do or of any work which we can perform, we are better able to understand the freedom which we possess in Christ. Hanvey

Also, we are better able to understand the free gift of his grace to each individual.

We are concerned in this lesson that each understands that salvation is by God's grace through faith and that in Christ this salvation results in good works. Works are not the end to salvation but the results of salvation. We are also to be concerned that adults learn to explain the way of and the results of salvation, not on



BIBLE BOOK

ly as salvation relates to their lives, but as salvation relates to those to whom they witness.

In our focal passages, we would understand initially that Paul sought to clarify that salvation is by faith in Jesus Christ, and not by the law. In the Galatians portion of our lesson, we agree with Paul that Jesus is the One who saves both Jew and Gentile. Each must come to him on the same level and express faith and then receive the gift of grace. No work, no level of understanding, and no prior status must be obtained by anyone. Simply, the Holy Spirit convicts of one's need of Christ as Lord and Savior of life. When this happens and faith is expressed in Jesus, the person becomes a child of God. He is justified or declared righteous before God. I believe Paul was sharing with us in the Galatians material that there is no salvation by works, only by faith. There is the concern in chapter 2, verse 17, of the Book of Galatians, that we understand Christ's concern as he ministers to each and every person where that

person is. Each individual, Gentile or Jew, is on the same level in sin. Paul asserted for you and for me that salvation is not a human achievement. Of course, we recognize the truth of that statement and we realize, too, the truth that God has provided grace through Jesus Christ. Let Jesus do His atoning work in your life today.

Paul stated, too, that believers who were once dead in sin are now alive in Christ. The new life relationship in the Lord Jesus is that which you and I desire. We desire to walk in the new relationship. We desire to know and to understand the results of our faith in him. We want to know how receiving of the free gift of grace from him works in our lives.

Could it be that we who are adults would be too concerned about the legalistic approach to life? We need to understand at this point we are free in the Lord. We are not bound by the law; we are bound by the Lord. When we understand that we are bound by the Lord, we understand the freedom which is ours.

We are not seeking to earn salvation. We are seeking to know the joy and the work of our

salvation. We need to realize that when we are mired by sinful living, we can find release in the Lord Jesus himself. Each of us needs to demonstrate our salvation by the work or by the ministry which we perform for our Lord.

Could it be today that as we review where we are, free in Christ by his gift of grace to us and the acceptance of him by our faith, that we want to minister, each and every one, on a daily basis for our Lord? Let us encourage one another to demonstrate the faith which we possess. As we demonstrate the faith which is ours we are able to emphasize the evangelistic lifestyle which we possess. Each of us is a minister of the gospel. Each of us is to witness.

Each of us is to carry this free gift of grace message to those about us. We are to watch our manner of living. We are to be cognizant of our conversation. We are to be mindful of the works which we are to perform. We are to be mindful of becoming good evangelizers for the Lord. Paul gives us a great deal of help in understanding how we are to evangelize and how we are to minister.

Robert Hanvey is pastor, First, Hazlehurst.

Jesus prepares his disciples for his leaving

By Charles Wesley
John 13:33-35; 14:1-6, 12-20

One thing that we can all be sure of is that, sooner or later, we will be in the midst of a crisis. The crisis could be the death of a loved



one, loss of a job, physical disability, or ridicule and persecution for one's faith in Christ. The varieties of trials we face are numerous. The disciples were in a state of fear over the impending death of Jesus, and they were worrying about how they would handle the leaving of Jesus. Therefore, Jesus expressed words of challenge and comfort in order to prepare his disciples for the events to come.

The Christian can experience assurance as he faces any crisis through his belief in Christ. The command of Jesus, to "let not your heart be troubled; believe in God, believe also in me," has calmed the fearful hearts of many

UNIFORM

Christians through the ages. Just as the disciples believed in God, they were also to trust Christ through any circumstance.

Not only do the commands of Jesus give assurance to the believer, but also the reality of heaven gives comfort to the Christian in distress. One of the most beautiful pictures of heaven is seen in John 14:2-6. Heaven is seen as the place where the Father and Jesus dwell. Moreover, Jesus states that he is going to make preparation for his followers to be in heaven with him and his Father.

We should think not only of the preparation carried out in heaven, but also of the preparation made by Christ on the Cross for man's salvation that gives him entrance into heaven. However, everyone should recognize that the only way one can have assurance of going to heaven is through trust in Jesus Christ. Jesus

is the only way for sinful man to enter into the presence of the Father.

Even though Jesus will one day return to carry all believers to live eternally with him in heaven, we should not accept this to mean that Jesus is absent from the believer on earth. Rather, Jesus' ascension to heaven has made possible the coming of the Holy Spirit.

The Comforter, as Jesus called the Holy Spirit, was none other than the spirit of Christ coming to indwell the life of every believer. Therefore, the Christian is never without the presence of Christ. We can have confidence in the face of any crisis, knowing that Jesus is present with us in his Spirit to give us strength and comfort.

Jesus did not leave the earth without giving instructions to his followers. The disciples were commanded to follow the example of Jesus in loving one another. This is stated as a new commandment. Of course the disciples knew that they were supposed to love one another. However, Jesus gave a new understanding to the meaning of love. Because sacrificial love

is not a characteristic of a secularized and humanistic society, love is an undeniable mark of being a disciple of Christ. Furthermore, people are attracted to our churches as they observe the love experienced in our fellowships.

In addition, the disciple of Christ is instructed to pray in the name of Christ. In other words, prayer is to be offered in the character of Christ. When we pray as Christ prayed we will glorify the Father. Accordingly, Jesus responds positively to the prayer that glorifies his Father.

With the assurance of heaven as an eternal home, the power of the indwelling Spirit, and confidence of answered prayer, the Christian can experience victory through any trying circumstance. Furthermore, we have the promise from Christ that his ministry will continue to expand as he ministers to people through the lives of his disciples. This is something we can shout "Amen" about.

Charles Wesley is pastor, Morrison Chapel Church, Cleveland.

The parable of the soils: hearing and responding

By Nathan L. Barber
Luke 8:4-15

The seed was sown by the broadcast method; it was scattered in all directions and then turned under by plowing. The farmer knew all the



time that a large portion of the seed would be wasted as it fell indiscriminately on bad soil as well as good soil. But the knowledge that the seed which fell on good soil would produce a crop a hundred times as great made the effort worth while. It is against this background that Jesus cautions, "He who has ears to hear, let him hear" (v. 8). He speaks such a word of warning because his parable concerns the hearing of the Word of God. The seed is the Word of God, and it is scattered indiscriminately. The hearers are represented by the four kinds of soil in which the seed is sown. That soil must not only receive the seed but must nurture it as well. The first group of hearers are those who hear

LIFE AND WORK

the Word but continue in their lostness because they do not believe. Jesus indicates that the devil is actively involved in their unbelief by taking away the Word from their heart. It is a picture of the seed being taken away by the birds before it could be turned under.

The second group receives the Word with joy. Evidently both interest and emotion are stirred in these hearers. The initial act of receiving the Word comes easily and with little thought of its consequences. When a time of testing comes, the shallowness of their commitment is uncovered. That which seems so appealing in the beginning never really grips their innermost being.

There is a third group of people who appear to be on their way to becoming real fruit-bearing Christians. They hear the Word and receive it with wonderful intentions. They are convinced of the serious nature of their belief. They seem unaware that the soil has not been cleansed of its weed seeds and remnants of

thorn plants. Side by side the good seed and the thorny weeds grow. At first the conflict is hardly noticeable; but the longer the same soil is forced to nourish the competing interest, the more attractive involvement in the world becomes.

Before they realize the nature of the struggle, the thorny weeds have choked off the spiritual pursuits, high ideals, and first resolve of the Christian life. These people fill their lives with the things of the world and effectively choke the opportunity for being productive plants. Many good things may be involved, but they squeeze out that which is by far the best. Having become intertwined with worries, riches, and pleasures they begin to focus time, energy, and resources in other directions.

The apostle Paul experienced this thorny problem in his ministry. In II Tim. 4:10 he reports that "Demas, having loved this present world, has deserted me." Ananias and Sapphira are another example of those who finally give evidence of their double life. The thorns grew up with the good seed and eventually these outwardly devoted ones were overtaken. There

is always sadness in the Christian community when circumstances of this nature come to the surface. The effectiveness of God's Word in an individual's life is dependent upon how he receives and nurtures it.

The fourth group of hearers represent the good soil. They receive the seed into well-prepared soil, nurture it with proper nourishment, and steadfastly bear fruit. The psalmist describes this beautiful result of the Word of God in a person's life: "And he will be like a tree firmly planted by streams of water, which yields its fruit in its season, and its leaf does not wither; and in whatever he does, he prospers" (Ps. 1:3). For these people the Word of God is a lamp unto their feet, and a light to their path (Ps. 119:105). It is the Word which they treasure in their heart that they may not sin against God (Ps. 119:11). They receive the Word in an honest and good heart, hold it fast, and bear fruit. Consequently the Word is allowed to be effective, powerful, and productive in their lives.

Nathan Barber is pastor, First, Bay St. Louis.

Baptist Record

Baptist Memorial accepts children's medical program

By Nancy Kay Sullivan

Sam Valentine, son of a Baptist preacher, grew up in a mission-minded atmosphere.

He knows well how to apply missionary zeal to helping meet special needs of children through the State Department of Health Children's Medical Program; he's director. And he's not at all bashful about asking others to help in this endeavor.

The nation's largest hospital, Baptist Memorial of Memphis has already responded to the call. With 2,068 licensed beds, that hospital has agreed to provide support services for Children's Medical Program (CMP) patients in the 12 to 15-county North Mississippi catchment area. Diagnostic and treatment services cover orthopedic, neurological, cardiac, and other chronic debilitating conditions.

The hospital offers these services through the Crippled Children's Clinic (CCC) at the Regional Rehabilitation Center (RRC), 1025 Crump Boulevard in Memphis. The RRC has 151 beds and provides long-term rehabilitative services to both inpatients and outpatients. Baptist Memorial established the CCC in 1982 with the reorganization of the former Crippled Children's Hospital.

The clinic in Memphis, similar in scope of services to the Blake Clinic for Children in Jackson, provides "a kind of one-stop shopping" for children with multiple problems, Valentine explained. "All the medical specialists required to care for patients with a particular disease gather at the CCC on a given day. This concept allows patients to see their physi-

cian, physical therapist, occupational therapist, brace, artificial limb, or other specialist in a single trip."

Special clinics serve children with muscular dystrophy, multiple sclerosis, hemophilia, amputations, spina bifida (open spine), cerebral palsy, and other urologic, skeletal, and neurological problems. The team of specialists not only meets with patients but also counsels with families, too.

Children who need help of the Children's Medical Program can apply at their local health department on physician-, self-, or other referral. Eligibility depends on diagnosis and the size and income of the family; patients do not have to be on Medicaid to qualify.

Delores Moyer, assistant vice president of Baptist Hospital and administrator of the Rehabilitation Center, says, "What we're doing is very economical. If you don't take care of it now, it'll cost a lot more later."

The care would cost more now without the "missionary spirit" of the medical team and this cooperative arrangement with Baptist Memorial Hospital, Valentine emphasized.

"When you look at the Mississippi Delta, you can see we're very limited so far as taking care of severe problems that require long-term, daily care," he said. "We're quite fortunate to have worked out an arrangement we can afford, not only in relation to facilities but also with the physicians.

Although the medical community offers this support and generosity, the children need more help, he stressed.

"All donations go directly to the kids, to paying for their care and such things as wheelchairs or braces. They need help, too, with transportation; travelling from a rural community in Mississippi to Memphis with a disabled child or children can create real problems for many families — often they just can't do it without some outside assistance," said Valentine.

Norma Graham, director of the CCC in Memphis who coordinates services for the Mississippi program, said the hospital's Ladies Auxiliary has already been "very generous to give us toy animals and clothes for the children and their families. Many of our own employees have been very charitable, too; they bought one of our young patients a bicycle."

Valentine suggested that civic groups and such special interest organizations as hunters, auto enthusiasts, and others could contribute to help buy wheelchairs. More than 300 children are enrolled in CMP requiring wheelchairs fitted to their particular physical size and problems.

"Prevention, cure, and correction services for handicapping conditions are expensive," Valentine emphasized. "Mississippi matches federal funds targeted for the Children's Medical Program; and private industry, independent agencies, and individuals also contribute. The 1986 budget totaled over \$4 million.

"But we couldn't do what we're doing without all of it," he said.

Nancy Kay Sullivan is director of public relations, State Department of Health.

SCRAPBOOK

To everything there is a season, and a time to every purpose under the heaven. Ecclesiastes 3:1

Winter's hush

Today I looked for signs of spring
Among our garden things,
I listened for a robin's song
That springtime always brings.

A stem of green I could not find
Where sleeps the daffodils;
No gentle cooing of a dove
Came from the wooded hills.

The tulips still were dreaming
With no thoughts of reveille.
No cricket calls, no busy thrush
To wake the honeybee.

—Augustine Burch
Brookhaven

The redbud and the dogwood trees
Stood naked, cold and grim
Just waiting for a touch of spring
A loving touch from Him.

The icy wind announced to me,
"It's winter's time to sing,
But in God's time and in His plan
The earth will sing of spring."

Silence of the heart

Silence of the heart
A silence that no one can hear
A cry for help when no one is near.
It's a silence that can be helped, that
loved ones fear.

This silence comes a lot in one's life.
Silence you have to face with pain
and strife.
Trust in God, for he holds the key to
your silence.

Trust your family and friends who will
help find this key:
To silence of the heart.

—Cindy Roberts

Yazoo City

(Some months ago, there was a
movie on TV about teenage suicide.
Cindy Roberts wrote this poem after
that movie.)

THE LORD LOVES JUSTICE
(Psalm 37:28)



Observe Race Relations Sunday
February 8, 1987

Sponsored by the Christian Life Commission
of the Southern Baptist Convention

Brazil project will be pilot for student foreign missions

By Frank Wm. White

CHAPEL HILL, Tenn. (BP) — A plan to send as many as 100 student volunteers on a two-week global missions encounter in Brazil will be the flagship for developing student involvement in foreign missions, according to foreign missions and student ministries leaders.

A commitment to the plan was solidified with the endorsement of state convention student ministries directors meeting in annual planning sessions at Henry Horton State Park in Chapel Hill, Tenn.

The directors made commitments to fill 65 of the volunteer positions and said they would attempt to send the requested team of 100 students.

The Southern Baptist students will be teamed with Brazilian university students for mission activities throughout Brazil during the first two weeks of January 1988.

The missions project fits in with ideas presented by Foreign Mission Board President R. Keith Parks to have a force of volunteers to assist in missions work, said Bill O'Brien, FMB executive vice president.

"It is a vital concern that we find avenues for students for foreign missions," said Harlan Spurgeon, FMB vice president of human resources. The Brazil project will be one of many opportunities to involve students in volunteer foreign missions, Spurgeon said.

Involvement in the project will require students with the assistance of their supporting Baptist Student Unions or churches to fund much of the estimated \$1,700 cost for the trip.

State student ministries departments will be responsible for selecting students from their states who will participate in the project.

Brazil is the ideal location for this

pilot project because the people are open to the Gospel, explained Mattie Lou Bible, a Southern Baptist missionary to Brazil who works with the Brazilian Baptist National Youth Board in student work.

Bible spoke to the state student ministries directors before returning to Brazil from a three-month furlough. She will be coordinator of the Brazil missions project.

Currently, state directors list Baptist work on 1,086 campuses with 768 other campuses targeted for student ministries.

Frank Wm. White writes for the Sunday School Board.

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